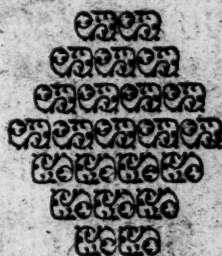


# ADVICE TO ALL PARTIES.

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*By the Author of The True-born English-man.*

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L O N D O N,

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# PREFACE.

**T**Hese Sheets having, with their unhappy Author, fall'n into the barbarous and unjust Hands of the late Ministry, had never seen the Light, had not Providence seem'd to reserve them for two Ends :

1. As a standing Monument of the dext'rous Management of a certain most exquisite States-man, whose strictest Scrutiny all these Papers past, and yet came home as Things relating to the Author's private Concerns, and with them several other Manuscripts, which no body but such an over-vigilant Minister would ha' parted with.

2. As a Subject for which there was yet a more proper Juncture coming, when it would be more than ordinarily useful.

They were wrote three Years ago, just at the Election of the last Parliament ; but with very few Alterations seem so exactly calculated to the present Occasion, that the Author thought he could do no less than let the World see them.

He hopes the Advice may be useful; the utmost Ambition of all his Actions : He is sure it cannot be of-



## P R E F A C E.

*sensitive to any Man, whose Principle is the Good of his Country; they that want Advice, it may do good to; they that want it not, it can do no harm to.*

*The Tendency of this, as of all he writes, is the general Peace of Parties, a Subject never to be sufficiently pursued and embrac'd by all honest Men in this Nation, as that without which we are undone at home, ruin'd abroad, and must, at last, fall a Prey to the invading Power of Popery and Foreigners.*

*As its Tendency makes it useful, so the Juncture of Affairs makes it seasonable, and particularly so, by how much in this second Struggle, now making for Members of Parliament all over this Unhappy Kingdom, we find a vigorous Effort to get into the House making by Men of the same Violence in Principle, and inclin'd to the same Strife and Division; tho' Thanks be to God, and the Queen, with much less Prospect of Success.*

*The Author thinks nothing can justify his publishing them better, than their being both useful and seasonable; for the rest, he leaves them to the World to make Use of them as they please; and if not to the publick Advantage, 'tis none of his Fault.*

ADVICE



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# ADVICE TO All PARTIES.

**H**E that gives his Advice before it is ask'd, expects no Fee for his Counsel; and so the Author of these Sheets stands clear from the Scandal of Bribery.

If the Gifts of the Spirit qualify a Man for Teaching his Neighbours; by the same Rule, if any Man knows more than another, he may tell him his Mind, and then every one is free to do what he pleases.

The Author, tho' he is no profess'd States-man, may pass for a gifted Brother that way: If he says nothing to the Purpose, yet hear him; and if he says any thing that is to the Purpose, hear him, and no more.

Whatever the World may say of him, they cannot imagine him to be such a Fool, as to think he shall please every Body. What suits the Wise-man, won't please the Fool: If the Honest-man is contented, the Knaves will murmur: Peace won't please the Soldier, nor Plenty the Farmer: Truth will please the Wise-man; and he that cannot discern it, is a Fool worth no Body's Notice.

The World is made up of a Conjunction of Contraries, and the Harmony is the more admirable: So the Times discover a Conjunction of opposite Parties, which if they can be brought to keep the Peace, the Union wou'd be something wonderful.

Before we come to talk with the Gentlemen concern'd, 'twill be needful to separate the Party's Sheep and Goats, Birds of a Feather; set every Sort by themselves, with their Characters and Descriptions, that all People may look out and know them, and look in and know which sort they belong to.

We are at present the most divided Nation in Europe, the Jest of all the World. The *Polanders* are Fools to us: We have among us, as some have observ'd, three or four and thirty sorts of Religions, and twelve or thirteen Severals in Politicks. In Religion, here are *Christians* and *Jews*, *Papists* and *Protestants*, *Heathens*, *Pagans*, *Idolaters*, and *Atheists*, worse than any of them, *Deists*, *Anti-Deists*, *Soci-nians*, *Arminians*, *Pelagians*, *Gnosticks*, *Donatists*, *Adamites*, *Sweet-singers*, *Enthusiasts*, *Families of Love*, *Arians*, *Antinomians*, *Free-willers*, *Seventh-day Men*, *Universal Redempt-ioners*, *Asgilites*, *Quietists*, *Lutherans*, *Calvinists*, *Hugonots*, *Church of England Men* of several Sorts, *Puritans*, *Presbyterians*, *Independants*, *Anabaptists*, *Quakers*, *Fifth-Monarchy Men*, and the D—l and all——. If but one Sort of these are in the right, God knows which Sort that is, and the Lord have Mercy on all the rest. If all Sorts may be in the right, then 'tis no Matter what Sort a Man's of, and there's no need of any Strife about the Matter.

In Matters of Politicks, the numerous Kinds have obtain'd the Sir-names of *Court-party* and *Country-party*, *Tories*, *Whigs*, *Trimmers*, *Loyalist*, *Royalist*, *Commonwealths-men*, *Williamites*, *Jacobites*, *High Church*, *Low Church*, and *No Church*, *Non Jurants* or *Church Dissenters*, *Church Whigs*, and abundance of other Sorts, which the Custom of the Times has been pleas'd to give Titles to. But

[ 3 ]  
But when all these Names are made use of, with many more, by way of Contempt upon one another, to shew our Want of Good-nature, as well as Want of Manners; the real unhappy Differences of this Nation seem to lie among the Parties at Court that lately had the Ministry, and those that have it now; between the Furioso's in the Church, who are for carrying all before them, and the Moderate Men in the Church, who are for Peace joyn'd with the Dissenters, who are for the Liberty they enjoy being preserv'd.

To these Gentlemen the following Advice is directed: If they think 'tis good, they'll accept the Hint, or come under the Class of *Solomon's Fools*, that hate Instruction: If they contemn it, they ought to shew a Reason for it, or else they are in *Solomon's Reach* again; *He that judges of a Matter before he hears it, 'tis Folly and Shame unto him.*

Temerity in Politicks, is certainly the most impolitick thing in the World. Too much Haste may do Harm, but seldom does Good; and one wou'd think, the late Reign of King *James* might be a *Memento mori* to all the Sons of *Jehu* either in Church or State.

He is certainly the Friend of such Men, who advises them to check their Career before they go too far; because such Tempers always run on to their own Confusion as well as other People's.

But, to tell who I mean without going far about, There's a sort of People among us, who, after their *Tears of Joy* for the Death of King *William* were dry'd up, began to be comforted very early with the Halcyon Days of Queen *Ann*; and, as if they had made their Conditions with her before-hand, they gave a Loose to their Passions, and discover their Satisfaction, in the Country Coffee-Houses, in Terms like these: --- *Well Boys! Now we shall have brave Times again.* Brave Times! says his honest Neighbour, who was melancholly still for the Nation's Loss; *Why,*



*what's the Matter? Matter! why, we have got a Church of England Queen, and all these damn'd Phanaticks will go down again. We'll have them all turn'd out now. We'll have no more Canting within the Noise of our Church Bells, no Tub-preaching, no Barn-meeting, no VVhiggish Justices now, that a poor Man can't get a Cup of Beer in his Crown of a Sunday after Sermon, but his Neighbour shall be plaguing him with the Stocks: And if he happen to swear an Oath, or so to be teaz'd with Informers, that a Man can't take a Glass of VVine after Sermon, but he shall be Fin'd and Expos'd for it; here has been such a Splutter with your Reformation of Manners and your Dutch Government. VVe have an English Queen, and a true Church of England Queen, and down you go: VVe'll have your Meeting-houses about your Ears quickly.*

That this is Matter of Fact, that this was the Discourse not in the Mouths of here and there a Fool, but of a whole Party, I'll at any time set my Name to the Charge; and I suppose no Body need put me upon the Proof.

Nor was Her Majesty's Declaration to Her Council, or Speeches to the Parliament, or Her Answers to the Dissenters Addresses, of any Weight with these sort of People; tho' Her Majesty took exceeding Care, on all Occasions, to make all her Subjects easy, by giving them Assurances, First, that she would be a Religious Observer of Her Royal Word; and then giving Her Royal Word, that she would maintain the Toleration, and give Her Protection to the Dissenters.

Let me tell those Gentlemen, that they are guilty of two Crimes; First, great Indiscretion, in shewing their Teeth, before the Muzzle which the Laws have put upon them is taken off, and that they have no Power to bite. Secondly, So much want of Manners and Respect, that shou'd the Author write half so much Satyr upon the Queen in this Book, 'tis to be thought he wou'd write him-

himself into *Newgate*, and very well he wou'd deserve it.

What can the *English* of such Language be other than this; That the Queen made such Promises of Protection to the Dissenters, and continuing the Toleration, only to quiet their Minds at her first Accession, and 'till she is settled in the Throne, or perhaps 'till the War abroad is over; but she does not design to keep her Promise with them, but they shall all be suppress'd as soon as Opportunity offers? And truly, *Gentlemen, Her Majesty is very much beholden to you.*

The short Advice the Author thinks fit to give such People, is, to hold their Tongues, and have more Manners than to affront the Queen at so impudent a Rate; and since they have shown their good Will, let them be quiet 'till their time comes, lest Her Majesty being inform'd of their Rudeness, should think fit to give the Nation a farther Assurance of Her Justness to Her Promises, by punishing them for their raising a Scandal upon her Veracity.

A second sort of People, which the Author pretends to give Advice to, are such, as upon the Queen's Dissolving Her first Parliament, and Calling a New one, pretended to tell us what brave things that approaching Parliament would do for them.

We have now gotten a Church-Parliament, a Loyal Church-of-*England* Parliament, say they, and now we will do your Business, and this Parliament shall set us all to Rights again. Now, we'll dismount the Two Bulwarks of Whiggish Hopes; for this Parliament shall repeal the Act of Toleration, and the Settlement of the Crown: They shall leave the *English* Throne to be, as it always was, Hereditary, and let Right Line and Descent take place; that *English* Loyalty may flourish, and the Prerogatives of Princes be no more invaded, nor the Nation be govern'd by *Dutch-Men* and Foreigners.

I be-

I believe no Body will dispute with me the Truth of Fact, that this was the Talk, not of a single Person, or of a few, but of a Party, their Common, their Table, their Coffee-House Discourse.

How to comment upon such Insolence, I hardly know : This is an *Iniquity to be punish'd by the Judge*. — And if the House of Commons did not take Cognizance of such People, it was, because they restrained their Resentment of such Affronts more than any House of Commons ever did before them.

As to the last Parliament, the Author has no Business to say any thing of their Religion : But, I think, all our Parliaments have been Church-Parliaments ; nor is there any Doubt but they always will be so. But what sort of Doings is this with Parliaments, if they are to be anticipated, led by a Party, and told before-hand what they shall do.

If this sort of People conferr'd with the Members, and concerted with them before-hand, what should or should not be done ; if so, we had then such a Parliament as never was before.

But if these Gentlemen did this only to inflame Parties, only to let us see what they wou'd have done, what Design they were driving at, 'tis time for the Nation to open their Eyes, and examine who they are.

The Act of Settlement, is the Foundation on which the Nation stands : 'Tis the sacred Pillar of the present Government, and on it may be very well plac'd the *Scotch Motto, Nemo me Impune Laceffit* : 'Tis the *Sanctum Sanctorum*, near which no Man may approach, without a Blast from the Breath of the whole Community : This is the *Ark of our Israel*, before which the *Dagon of the Jure Divino Men* is fallen, with his Head and his Hands knock'd of : 'Tis the Pedestal of the *English Throne* ; which if it be remov'd, the whole Column of the Government sinks,  
and



and the Capital, which is the present Queen, must fall with it: Her present Majesty can have no Right to the Crown, if King *James* left a Son, but by the Act of Settlement.

Now, 'tis worthy of Remark, that the Gentlemen who talk of repealing the Act of Settlement, don't do it barely because the Crown is not thereby limited to their liking: But they are for repealing it as a thing not legal in its own Nature; they would have the Parliament disown the Right of Limiting the Crown, and acknowledge a Right of Succession *Jure Divino*, That Kings of all Religions or Principles, must be submitted to, if they come of the Race; That the Right Line must succeed, and 'tis not in the Power of the People of *England*, either Collectively or Representatively, to question their Princes, or to oppose their Oppressive unjust Proceedings.—The latent Consequences of this will come in at last; viz. That the late Revolution was an Act of Rebellion against God and the King; That it was a Violence offered to God's Vicegerent, against Justice and Allegiance; That King *William* was an Invader of another Man's Right, an Usurper, and a Tyrant; and so we are all a coming, Gentlemen, to the old Point again, *Passive Obedience, Non-Resistance, Dispensing Power*, and all the Absurdities and ridiculous Contradictions of the late Reigns come into play again, and we have spent thirteen Years War, a Mass of *English* Money, and a Sea of *English* Blood to a fine Purpose.

This is one Design, in striking at the Act of Settlement, another is to supplant the House of *Hannover*, because, forsooth, they don't like them. They are aham'd to own what they would have; but the Case is so plain, that it needs no Comment. A late Author has publish'd the Life of King *James*; and, taking no Notice of this Act, says, "King *James* died, and left one Son, and  
"two

"two Daughters. Now, what is the Language of this Party? *If we must submit to the Queen's reigning before her Brother, because she is Crown'd, and has Possession, we can't help it; but we are next Oars, and there is no Reason to expel the rest of his Family: Here is a Son and a Daughter; we may have them home, make Protestants of them, and never run up into Germany for an old Woman, and her Dutch Progeny to reign over us.*

Here is the plain *English* of the Design, a Design, which aims at the Root and fundamental Part of our Constitution; and tho' there is no great Danger of the thing, yet 'tis plain they push at it with all their Might.

As to this Act of Settlement: First, The Queen who reigns by Virtue of such a Settlement, has not once, but several times given Her Royal Promise to maintain it: So that if ever such an unhappy Time shou'd come, that a Parliament shou'd offer to disannul it, we have Her Majesty's Honour, which we trust will never forsake her, to have Recourse to as a Check to the fatal Mischief: And if both Queen and Parliament shou'd be so mistaken, and so much Blindness from above shou'd in Judgment to them be their Portion; the native original Right of the People of *England*, as the Fountain of Power and Government, will come up, and give a Negative to the Execution. What will any new Settlements of the Crown, that may be made, amount to, if the People of *England*, who have an undoubted Right to the Government of themselves, shou'd contradict them at the Time they wou'd enter upon the Possession, with this general Negative, *We will not have this Man to reign over us.*

The Safety of the *English* Nation, rests in, and depends upon themselves. *The People of England* are a Security to the People of *England*, for a Preservation of all their own essential Right; and among the rest, this is the chief,

to

to be govern'd by *Princes of their own Nomination*, and *Laws of their own making*. No Prince can reign here, but by the Consent of the People; and by *no Laws*, but such as become *Laws* by the Consent of the People: It has been in vain attempted to bug-bear the Nation into Villenage and Vassalage; but the *Liberties of England* have always been like the Stone in the Gospel, whosoever has fallen against them, has been broken to pieces; and on whomsoever they have fallen, has been ground to Powder.

The *English* Nation has not many more *Liberties* than they had before; but they know them better than they did.

We know now, that *our Princes are circumscrib'd* by the *Laws and Constitutions* of the Nation, are oblig'd to govern justly, and perform the *Stipulation of Government* declar'd in two *Acts of Parliament*: We know, that if they issue out illegal *Commands*, 'tis no *Treason* to disobey. If a Prince shou'd levy *Money* by *Arbitrary Authority*, any *Free-holder* may refuse to pay it, and be guilty of no *Crime*: If 'tis levied by *Force*, he may oppose it with *Force*, and yet be no *Rebel*.

We know the very *Parliament* themselves cannot dispence with the *Law*, but in a *Parliamentary Way*: No *Law* can cease to be a *Law*, till repeal'd by the same *Power* that made it; and nothing can have the *Force* of a *Law* in *England*, but what has the *People's Consent* in *Parliament*.

The *Power of Parliament*, and how far the *Members* are accountable to their *Principals*, is not for me to determine; but this I venture to say, that without Doubt a *Member of Parliament* is to have some *Regard*, in *Honour*, to the *Inclination* of the *People* he serves, at least, not to act what he knows is contrary to their *Desire*.



'Tis plain, that the Act of Settlement is the most valuable thing in the Government, as the Security we have against future Slavery: *'Tis the Account we are to give to our Children of our Care for their Safety:* 'Tis the Bulwark of the Nation against Popery and Tyranny; and none but the Enemies of our Liberties can wish to see it repeal'd. 'Tis our double Security; *First*, As it is an Acknowledgment of the People's Power to limit the Crown; and *Secondly*, As it has effectually declar'd the Rights of the Subject, their Liberties, and just Privileges, under such as shall reign hereafter.

Some have thought, that the Party in a certain House, who made it their Business to limit, thwart, and affront the late King *William*, particularly as to the Matter of the Army, and afterwards the Grants of Lands in *Ireland*, while they carried on their private Pique at the King, involuntarily and unwarily set their Hands to the Peoples Liberties, and made such Declarations of the Rights of the Subject, as they would be glad to have now undone if they could; if they were led into this by another Party, they were trick'd with a Vengeance: But a learned Gentleman, who was formerly a great *Jure Divino Man*, was pleas'd to say of it with an Oath, *We are going to make our selves all Kings, only to cross one King.*

But let the Design ha' been what it will, the Peoples Liberties were recognized by some Gentlemen; who, if it should ha' been told them formerly, *that they would ha' done so and so*, would ha' answer'd with the *Affyrian Captain*; *Is thy Servant a Dog*, that he should do these things?

To

To these, and all the Gentlemen of that Party, who aim at altering the Act of Settlement, our Advice is short, *Have a Care, Gentlemen, what you do*: Methinks you shou'd not have the Face to expect, or the Impudence to desire, the Queen to break her Word, the Parliament-Men to act contrary to the Interest and Inclination of the People that chose them, a Papist set upon the Throne, a repudiated Impostor acknowledg'd, an abjur'd *Royce* receiv'd. 'Tis true, all Acts of Parliament may, as Acts, be repeal'd by Parliament; but some things are in their own Nature to be continued; this can't be repeal'd; if the Queen shou'd break her Word, which 'tis base to suppose, even if the Parliament shou'd consent: *Who shall absolve us of an Abjuration Oath? Who shall reconcile the Nation to a French and Popish Prince?* The Meaning is only Confusion and Distraction, and the End will certainly be the Destruction of all that shall ever attempt it; and therefore I think it as kind a piece of Counsel as can be given; *Gentlemen, have a Care*; for you will certainly miscarry in the Attempt. Popery and Slavery will never go down with this Nation: Popery is so formidable a thing, that the very Name of it wou'd set the whole Nation in an Up-roar: Those that do not understand it, hate it by Tradition; and I believe there is a hundred thousand plain Country-Fellows in *England*, wou'd spend their Blood against Popery, *that do not know whether it be a Man or a Horse*.

Let such People therefore *have a Care*, the People of *England* provok'd, are not easily appeas'd: Let them remember the Consternation they were in 16 Years ago, when the Repentment of the People of *England*

hung over the Heads of a whole Party: And let them rest assur'd,

The Act of Settlement, and Limitation of the Crown, with the Recognition of the Peoples Rights, are the very things the War, the Revolution, and the Dismission of King *James* were made for: These were the Port the whole Nation steer'd for, and *this Nation will never part with them.* Now, *they are safe,* they can never have any Tyrant, *but by their own Consent*; and if ever they are Slaves again, they must do it themselves, and *no Body will pity them.*

The next sort of People, to whom these Sheets are directed, by way of Caution or Advice, are,

*First, The late Ministry.*

To you, Gentlemen, the Author directs himself without any thing of Satyr; which, considering how you treated him, you might reasonably expect; but stating your Case as it really is, refers you to yourselves, to reflect upon the profound Policy of your Ways.

Her Majesty taking you for wise Men, as well as honest Men, committed to your Conduct the guiding of her Affairs: War abroad, Peace at home, Her Majesty's Glory, the Nation's Happiness, were all in your Power: You had what *Solomon* calls a Price put into your Hands, and *Solomon*, not I, shall tell you what you ought to be thought, for not making such Improvement of it, as God and the Nation expected from you.

That



That you were the honest Men the Queen expected you to be, let the Answers you gave to the Proposals for relieving the *Camisars*, the Expedition to *Cadix*, the Management of the Victualling Office, the Army and Navy, in too many Particulars to be innumeraled here, speak for you, if they can; the Forfeiture of your Honour and Word on sundry Occasions, the conniv'd Correspondencies with the Enemy, and the like, let them answer for the Matter: That your consummate Wisdom deceiv'd her Majesty, whose Goodness had entertain'd better Thoughts of you, than your Merit gave Reason for, will too plainly appear in the weak Attempts made to cover the farther Dishonesty of your Designs in pushing this Nation into all manner of Feuds, Heats, Animosities, and Strife of Parties, to the no small Confusion of the Publick Affairs, and hazarding the Publick Peace.

How you would have extricated her Majesty and this Nation out of the Labyrinths of Error, and the Impolicies you were driving the Publick Affairs into, we thank her Majesty's Prudence that she did not think fit to expect, not thinking it safe to run the Risque of calling you Fools at the Price of some Mischiefs too gross to be born with, and too late to be remedied.

It is sufficient, that her Majesty, finding both the Dishonesty and Folly of your Management, and foreseeing the Precipice on which you had brought the Publick Affairs, had both the Wisdom and the Courage to take the Reins out of your Hands before you had quite over-turn'd the Chariot of the State, and before you had hurried both us and your selves into Gulfs of irretrievable Confusions.

The

The humble Advice of the Author of these Sheets to you, is, To sit down and be quiet, thank God on your Knees, Night and Day, that you had a mild, a merciful, and a gentle Mistress, that let you fall softly, and did not tye the Weight of the Law to your Heels, which would have sunk you to the Bottom of that Gulf, in which false Favourites have generally fallen in all Ages of the World.

Thank God and the Queen, that her Majesty did not give you Time to ruin your selves, but took the Knife out of your Hand, before you did that Mischief with it that must at last have fall'n with a double Weight on your own Heads.

Mad-men and Fools are always taken care of by their Friends, mischievous Weapons taken from them; and if they are not peaceably dispos'd, are frequently lock'd up from any Capacity of injuring themselves or others.

Her Majesty could never have answer'd it to her own known Prudence and Judgment, to have committed the Power of your own Ruin, and the Nation's Disturbance, any longer to you: For when once the State-Frenzy appear'd, and all the fatal Plague-Tokens of Lunacy and National Distraction broke out in your Behaviour, the Queen, as a true Nursing Mother to you, gave you a Recess from publick Employment, that you might have time to shave your Understandings, discipline your Tempers, and putting your politick Capacities under a Course of State-Physick, might recover your Senses a little, and, if possible, with Time and Reflections, come to your selves again.

How

How kind has her Majesty been to you Gentlemen! that when you had absolutely hang'd your selves in the State-Noose, had actually tyed the Rope of Causes and Consequences about your Necks, and had you gone on but a few Moments more, must have been hamper'd irretrievably, and been quite strangl'd with the Extension of your own Politicks; at once the kind Hand of your Sovereign cut you down before your Breath was quite gone, brought you to Life again, and delivered you from those dangerous Wilderesses and Mazes of State-Affairs; the Conduct of which you never understood, and has now given you the Happiness of a calm Recess, and fair Warning not to meddle any more with Things out of your Sphere.

Keep the Anniversary of your Deliverance, Gentlemen, and let it never be forgotten: Remember it with Thankfulness to the Queen, to the Glory of her Majesty's Lenity and Tendernefs, and think sometimes how impossible it had been but that the Mischiefs and Distractions you were pushing this Nation upon, must have ended in Committing you *the Instruments of it* to the Hands of that Justice which some of you, by the unexpected Happiness of Revolution-Clemency, had the good Fortune to escape from once before.

My third Advice is to the Church of *England*.

Possibly the Clergy may disdain to be advis'd, at least by me, as Persons whose Province it is, to give, not receive Admonition: But none ought to refuse Advice, but he that has never been mistaken; *and I hope, Gentlemen, you will not pretend to be the Men.* You have now your Day, *as Ashton said lately, every Body has.*  
The



The Queen has declared her self of your Side, and that tho' others shall have her Protection, you shall have her Favour.

The humble Advice to you, Gentlemen, is,

*First*, To Deserve it.

*Secondly*, Be Contented with it.

Deserve it by being Faithful to her, and to your Native Country; for 'tis a most certain Truth, no Man can be a faithful Subject to the Queen, who is not intirely in the Interest of his Native Country.

By this I mean, ( for I desire to be understood ) No Man can be a faithful Subject to the present Queen, and deserve her Favour, who designs or desires to overthrow the Peace of the Nation she governs, to overthrow the Foundation on which she stands, that would endeavour to bring in a Popish Race to Reign over us, and consequently involve the Nation in Blood and Confusion. 'Tis not enough to say they design no Alteration during the Queen's Life, but to keep out Foreigners: There is nothing so foreign to this Nation as Popery. The Church of *England* were the Men which threw it out; and how it can be, that the Church of *England* Men should run a Venture of its returning, is past my Understanding.

'Tis true, every thing that is done by the Members of the Church of *England*, is not done by the Church; a lame Shift lately made use of by a certain Gentleman, to throw off the Scandal of Passive Obedience.

But,

But, with submission to that Gent'eman, he might have answer'd the Author of the New Test of the Church's Loyalty better than so, or he had as good have said nothing : For, I think, in Arguing, we may take the Principles of a Church from the Writings of her Doctors, who are the Explainers of them, as well as from her Confession of Faith : Now he owns that the Doctors of the Church have Preached such a Doctrine ; if it be a Doctrine not agreeable to the Canon, then they ought to have been reprov'd by the Diocesan, and punish'd by Suspension, or otherwise. But however, 'tis sufficient to the Argument *and therefore the Distinction was needless*, that whether it is an Article of the Church's Faith or no, 'tis a Doctrine was Preach'd by the Learned Doctors of the Church, universally receiv'd by the Members of the Church, defended openly, profess'd and acknowledg'd by those Gentlemen that have been, and are still esteem'd Fathers and Pillars of the Church, and this is sufficient to the Point.

Now, in this respect, what is done by the Members of the Church of *England*, and none else, is in the Sence of the Argument done by the Church, tho' it be not a publick Act of Convocation, or an Act of Delegates from the Church.

In this Sence the Church of *England* Depos'd King *James*, and yet they never made an Act of Convocation for it, but 'twas the Church of *England* part of the Nation did it ; and thus I am to be understood here, without putting any one to the Trouble of Exercising his Logick upon the Point.

In this Sence too I desire to be understood of the Church of *England* in all I shall say of them, or to them : I am not Discussing their Articles of Faith, I like them very well, and wish they wou'd stick close to them themselves ; nor am I singling out their Clergy to Reproach them with their Immoralities, of which, perhaps, there may be  
C cause

cause enough, *aye, and in other Clergy too* ; but I am directing my Discourse to the whole Body of this Nation, who call themselves of the Church of *England*, and 'tis to them I say, that whoever goes about to Introduce a Popish Succession to the Crown of this Protestant Nation, who-  
 X soever designs to restore the Abdicated Line of the Late  
 \* King, cannot deserve the Favour which her Majesty has promis'd them, and which, I cannot but suppose, she promis'd them *with a Sub-Intelligitur* of their Faithfulness to her and the Nation.

The Protestant Succession is the Foundation on which her Majesty and the Nation now stands, and without which they cannot stand ; of which may be said, without Prophaneness, as is said of the Gospel, *other Foundation can no Man lay than that which is laid.*

2. As I wou'd advise the Church of *England* to deserve this Favour of their Prince, so I advise them to be contented with it.

It seems a manifest Affront to the Queens Declaration, that when she has promis'd them her Favour, and the Dissenters her Protection, they shou'd not be contented with the First, without depriving the other of the Last. What shall we say ? that while the Queen declares she will protect her Dissenting Subjects in their Libery of Worship, it shall be hindred from the Pulpit, and afterwards from the Collegiate Press at *Oxford*, that 'tis the Duty of all True Church of *England* Men to Erect a Flag of Defiance against the Dissenters, or Phanaticks, till they are Rooted from off the Face of the Land : Why, what's the matter Gentlemen ? won't you let the Queen keep her Word with them ? she has promis'd upon her Royal Word to preserve the Toleration, and you declare she shall not. This is very scoundrel usage of her Majesty, and a sorry return for the Favour she has promis'd you. I question not but you will come in with the Shift just now mentioned, That  
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this is not an Act of the Church of *England*; but, Gentlemen, as you ought to be ashamed of it, let us see you correct it, or else we suppose your tacit acknowledgment is an Assent.

Here are in *England*, by a modest Estimation, above two Millions of Dissenters; I would fain ask the hottest headed Church of *England* Man in Town, what he wou'd have done with them?

*Hang'd*, all *Hang'd*, says *Furioso*, Ay, Sir, if you cou'd fight as well as talk, it may be you might do it; *But they won't be Hang'd*, and how will you make them? 'twas try'd once, and nothing was got by it but blows, and that Two for One.

Suppose you wou'd Banish them, and suppose they wou'd go, 'twou'd Ruine you all to part with them. See what a Condition *Spain* brought it self to, by sending 170000 Families of Marescoes away.

They are not only Numerous but Wealthy, your Trade wou'd remove with them, they'd carry with them so much of your Cash and Wealth you'd be in a worse Case than the Israelites left the Egyptian Ladies in, without their Jewels.

I cannot see the Policy of the Church of *England* Men in suppressing the Dissenters; 'tis certainly more for the Nations good to Unite all Parties; there can be but one thing in it; Convert them they can't; I never read of any Conversion brought about by Persecution but in *France*, and what are the New Converts turn'd to? only to submit for Fear.

Now without pretending to Prophecy, I may say, the Dissenters in *England* are not to be brought to that, the only thing that remains, is, they wou'd have the restraint of the Law taken off, that they may be let loose upon them to harrafs and plunder them, this is what is aim'd at.

Well Gentlemen, when you have this Liberty you dare not put it in Practice further than the Law will give you leave; if you do, the Law gives them leave to resist you, and in either, there is half your own Party will be against you; Nay, those who are properly the Church of *England* will be against it, all the Men of Honour, Conscience, Charity and Mercy will be against harrassing and dragging their Neighbours about for Points of Conscience: Nay, the very Mob of your own Party will stone your Informers; and who are you that are left, if the other should stand Neuter? are you able to Force the Queen to break her Word? are you able to fright her into it? and if you cou'd, when you have driven all the Nation into Confusion, can you defend your selves against the Laws and the Party.

To what purpose then is all this Huffing, is it only that you want to be Plundering your Neighbours? Why, if you are so for Plunder, take Arms a God's Name, and go and Plunder the French.——But I ask Pardon, I forgot your Principles, *you are for Plunder without Fighting.*

The farther Confirmation of this Advice, is drawn from the plain Conviction, which the powerful Arguments of Peace, Temper and Moderation have forc'd on the Minds of Men.

You now see Gentlemen, the Queen, the Head of your own Church, the Bishops, a numerous Part of your own Body, the Men of the Gown, they are all convinc'd.

'Tis impossible for Wise Men to resist Demonstration, the consequence of things has brought, I had almost said, all the Wise Men of the Church, and I would to God it were true, to see the absolute necessity of Peace, to see that a Union of Parties is the only step to this Nations Settlement, that a Recess from Party Rage, and healing the Wounds of the State, is the only Method to prevent the Nation falling into Convulsions, Feavers, Calentures, and Death.

And

And why, Gentlemen, will you stand out? it were to be wish'd you would a little consider how is it possible you can Erect your own Judgments against a whole Nation, the Queen, the Nobility, Thousands of your best Parishioners, born, bred in, and ever true to the Church, are convinc'd, and will you not be mov'd to Examine the Case.

What Prospect of Injury or Mischief can you see in Peace? what damage can acerue to the Church or State, to put but a Negative upon your Zeal, and not suffer it to outrun the Law, or Fight with your knowledge.

As you Love the Church, your Prince, and your Country, listen to Peace, listen to the Voice of the Nation, and of the Queen, and the Voice of Reason, and the Nature of the things, all concur to call upon you to Unite with your Brethren, and no more let small things divide us, no more let our Enemies beat us with our own Hands, and destroy us by our own Assistance.

If you will not give Ear to this Cordial Advice, give the Author leave to determine two Things, which without any Pretence to the Spirit of Prophecy, he thinks he may presume to assure you of.

1. This Nation, whose Eyes are now open to their own Safety and Deliverance, will do the Work without you, the People of *England*, aided by the Laws, encouraged by the Nobility, the principal Gentry, a great Body of the Clergy, and back'd by the Queen, joining in this mighty Work, this glorious Attempt to establish a Party Peace, will do the Work without you.

2. You will fix this Eternal Brand of Infamy on the English Clergy, that they were the principal Opposers of the Nation's Peace; that in Contempt of the Blessed healing and heavenly Spirit of Peace, in spight of the Royal Exhortations and Invitations of their Sovereign, in Defiance of the noble Example of their Brethren, they, even they only, are at this Day the wideners of our Breaches, the  
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encouragers of Divisions, and the daily prompters of the Ignorant People to abhor their Brethren, to hate their Neighbours, and to keep up the unnatural Divisions of this Nation.

A blessed *Memorandum* this will be to the Honour and Glory of our Inferiour Clergy, to remain to Posterity, when our Children shall say, We had been a happy Nation, if the Clergy of the Church had not hindred the general Peace in 1705, when the Queen, the Nobility, the Gentry, nay, and the very Bishops offer'd to join in a happy Union, when they all invited them to it, when all Circumstances concurr'd to make it easie, and when the want of it let in Slavery and Bondage upon our Fathers, and entailed it upon us their Posterity.

To the moderate Gentlemen of the Church, the Author of this sees but little Occasion to speak; the whole need not the Physician; he that is in the right Way needs no Guide. Peace has brought some Scandal upon you, but 'tis from such Mouths whose Breath is all Scandal, and whose Throat is an open Sepulchre.

Pursue, Gentlemen, with the same Courage and Candor. the same happy Resolutions, and successful Measures you have begun; how easie is the Work of Peace in *England*, when by wise Hands, back'd with the Encouragement of Power it is once set on foot.

Go on, Gentlemen, with Success; Peace is always the first Act of wise Counsels: What Confusions have our State Mountebanks run us into? Our *N—ms*, our *S—mours*, *H—s*, *B—ms*, *Gra—ls*, *Ro—rs*, and the Rabble of *Jehu's* Politicians? whither were they hurrying this Nation by Civil Confusions, while, at the same time, we were involv'd in a cruel, a formidable, and threatening War abroad?

You have rescued the Nation; God Almighty, by insuing Principles of Peace, Moderation, Union, and Temper into the Heads and Hearts of the Queen and you, has sav'd  
us

us from the Ruin contriv'd for us by the Devil, and unwarily propagated *to treat them with Charity*, by our own impolitick and thoughtless Managers.

*The Dissenters* are another Branch of those who this Author, with Submission to their Politicks, thinks may accept of some Advice, tho' perhaps they may be of another Opinion.

However, whether they will hear or forbear, he takes the Freedom to speak to them, tho' in general, only referring a further Explication of his Meaning to another Place.

You have always, and above all Parties, pretended to Peace: Now shew the reality of your Design.

You are divided in some Steps which *you think needful* from the Church; let the Spirit of Charity remain, and divide no farther than you really know to be needful.

In Matters of Religion, enjoying your Liberty, be content with it, and study to let there be no more Difference between you and the Church, than there really is.

We are all Christians, all Protestants, all Englishmen, let us be all Brethren, and act like such on all Occasions.

The Church of *England* and the Dissenters have but one Interest, one Foundation, and but one End: The moderate Church Men, and the charitable Dissenter, are the same Denomination of Christians, and all the Difference which now lookt at near the Eye shows large, if view'd at the Distance of Heaven shows not it self; neither will Catholick Christianity, in that Realm of Light, appear in any Party-colour'd Garment.

In Civil Affairs, 'tis your Interest, your Safety, and your Glory, that the Government should be in the Church of *England*, and even this is a Security to the Dissenters against all that Clamour rais'd at them, of their pulling down the Church. The Dissenters cannot wish the Downfall of the Church of *England* Government, without proving themselves.

selves Lunatick, and all the Sence of their own Interest must forsake them.

In all Occasions therefore, with all possible chearfulness, join with the Men of Peace of the Church; carefully choose them to represent you; boldly rescue them from the Scandals and Calumnies of their own clamouring high Party, and heartily assist them upon all Occasions in their honest and just Endeavours for the Nation's Security.

What if every body you suspect or dislike is not turn'd out, or every body you like put in? What if Her Majesty is willing to try some Men longer than others, and give Knaves an Opportunity to turn honest? what if the Revolution of *England*, from mad Men and Fools in the Ministry, to honest and wise Men, be acted like the Moderation we recommend, with Temper, sedately, gradually, and with due Consideration to Circumstances: Being once fully satisfy'd with the sincere Resolution of the Queen and Ministry, to pursue the Nations Peace, acquiesce in Her Majesties Methods; Her Designs being so just, fear not but the Methods will be as judicious. Our Saviour's Redemption was all compleat, tho' he did not Answer the hasty Expectation of the Disciples, who thought he must needs *just then* restore the Kingdom of *Israel*.

The Queen has sufficiently declar'd Her glorious Resolution for Peace; pray let us leave Her Majesty to Her own Methods: It is not Two Year ago since we should have thought our selves happy with what we now see; let us look on our present Liberty and Peace with Satisfaction, and wait with Joy and Pleasure for the Remainder, which in its Time and Season we have great Reason to hope will be perfected, to the Settlement of that lasting Calm in these Nations, which Good Men have so long pray'd for.

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